THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"We should be as careful of our words as of our actions, and as far from speaking ill as of doing ill."—CICERO.

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THE HOPES OF MAN.

FOR the man who is convinced that the Scriptures reveal the relationship of Father and Son subsisting between God and man, there is but one ultimate hope—the hope of eventually being perfect even as his Father in heaven is perfect. The actuality of this relationship cannot be altered by man's present condition. Reprobate, disobedient, fallen, he may be, either in ignorance of his high origin, or in wilful despite of it. He may have sinned and come short of the glory of God. His righteousness may be as filthy rags. Nevertheless his sonship remains. Whether he recognize it or not, whether he appreciate it or not, whether he disgrace it or not, the origin of man, as established by Scripture, is the Father of spirits; and I repeat, the ultimate hope of man is to develop the perfection of God.

But many powerful factors militate against this hope. Man's consciousness of his fall cannot but engender despair at the thought of attaining to the perfection of Deity. Philosophical research results in a conception of Deity so different to the revelation that its votaries would repudiate any such hope as the Scriptures justify. And human research having so great attraction for human nature, theology inclines to the endeavor to harmonise revelation and philosophy. But more often than not, if not always, this harmony is effected by the sacrifice of revelation. The result is that with the natural man, with the learned man, with the religious man, the inclination is to regard the hope of the evolution from man to God as ridiculous, presumptuous, blasphemous; as indeed it would be, but for the unquestionable source of the hope, the word of God conveyed through the Son of God Himself. To simple faith alone this grand truth is accepted in all its naked materiality.

But this ultimate hope is too remote to form an inspirational basis for everyday life, even for the man who entertains it free of any reservations instilled in his mind by doubt of its truth, despair of its unattainableness, or fear of its blasphemy. For any hope to form a goal of human ambition—an aim of life, it must be a comparatively near prospect, and it must be something definite. A man ascending a ladder may fix his gaze on the top, but his immediate concern is to obtain a foothold on the rung next above that on which he stands. So between man in his present condition and his ultimate hope, there are certain intermediate hopes, forming the rungs for his ascent—the stages of his evolution.

One of these intermediate hopes is the resurrection of the body. Like the ultimate hope of the evolution from man to God, this hope of the resurrection is founded primarily on revelation, and the same causes which militate against the acceptance of the ultimate hope, also tend to destroy faith in the resurrection of the body. Human wisdom baulks at a literal resurrection, and flirts with such doctrines as re-incarnation, transmigration, annihilation, absorption, and others of a similar nature, none of which have so sure a foundation as the revealed hope of the resurrection of the body; and none of which, to my mind, are so appeasing to the natural heart-hunger for the hereafter, which they all bespeak.

Obviously the mere hope of the resurrection can have no more dynamic influence on the life of individual man than any other natural phenomenon, because in the occurrence of the event there will be no discrimination between different classes of men, for instance between good and bad. The event will be universal. "As in Adam all die, so in Christ shall all be made alive." But just as individual man, by observance or breach of natural laws, can, within certain bounds, govern his own life, so in the matter of the resurrection, he can, in the exercise of his free agency, materially affect the nature of his individual resurrection; for while the event will be indiscriminate as regards all mankind, the time of the occurrence and the conditions pertaining to the event will not be so. The resurrection we learn is made up of two main primary divisions, generally referred to as the first and second resurrections; or the resurrection of the just and the resurrection of the unjust; some, we are told, will rise to everlasting life, and some to everlasting shame and contempt; and I have no doubt within those two main divisions, there will be gradations of reward and punishment governed by law absolutely equitable and just. This is the feature in the hope of the resurrection which furnishes for individual man the great ambition of his present existence; the desideratum being, to be a participant in the resurrection of the just.

To constitute this great ambition, however, the hope of participating in the resurrection of the just, must not remain a mere

vague idea, a glittering generality, but it should be based on definite ideas and concepts of our expectations, which should be to individual man, the pearl of great price, the obtainment of which is his first consideration; nay, the very object of his existence. There is ample material in the revealed word from which to gather these ideas and concepts.

Apart from the Bible narrative, it is true that the resurrection of the body is a phenomenon outside the scope of ordinary human experience, but that may well be because it is an event in the cycle of man's existence which the life of man has not yet been prolonged enough to encompass. It may also well be a phenomenon as much governed by law as for instance, the birth, growth and death of the body. However, in the Bible itself, the principle of the resurrection of the body is enunciated in a variety of ways; by prophecy of which the anticipation of Job and the vision of Ezekiel are typical examples; by the concrete case of the resurrection of the Savior attested by angelic and human testimony; and by the doctrinal teaching of inspired witnesses of the event. From these sources very definite ideas can be gathered as to the nature of the event. Some of the features of man's individual resurrection thus indisputably established are, the literal resurrection of the flesh, the preservation of individual identity, and the purification of the body of all impurity and matter pertaining to mortality. According to St. Paul, Christ shall change our vile body that it may be fashioned like unto His glorious body; and a similar hope is expressed by St. John, who says, "We know that when He shall appear we shall be like Him."

Like Him! These words, indeed, furnish the key to man's hope as to the nature of his resurrection. There is nothing in the economy of nature so far as man knows it, analogous to the resurrection of the flesh. Even the types employed in the inspired word, like the seed falling to the ground and sprouting, are not quite apt. After all, the new tree is not quite the same as the old as we expect of the resurrected body. The nearest approach to an analogy will perhaps be found in the chemist's laboratory. A minted rupee dropped into a jar of nitric acid will disappear, dissolved in the acid. But by certain processes the chemist can recover all the metals forming the component parts of the coin, which, if reminted, will restore practically the same coin. Or a glass of filthy water may be evaporated and re-condensed purged of all the impurities it held in solution. What the chemist does to these inanimate objects, the Almighty can do to living man, and who will dare say that the processes by which He will accomplish His object are not as certain and absolute in their operation as the laws by which the chemist is enabled to perform his miracles.

But, whatever may be the processes, we know the result. We shall be like Him. To know what we may be, we have to con-

sider what Christ was; and what Christ was is very plainly described. We know from Himself that He rose with a material body of flesh and bones, the identical body which was laid in the tomb, bearing the marks of the wounds wherewith He was afflicted, a body capable of being handled and felt; with which He ate and drank with His disciples; with which He ascended into heaven; in which, presumably, He was subsequently seen by the martyr Stephen; and with which, if we are to believe the men in white apparel (Acts 1:10), He will return in due time. But this identical, tangible, material body of flesh and bones was also able to function quite differently to the pre-resurrectional body, and collating this concrete experience of the resurrection, with St. Paul's doctrine that flesh and blood cannot enter the kingdom of God, there is reasonable ground for the assumption that the essential difference between the pre-resurrectional and the post-resurrectional body will be the absence from the latter, of blood, which Holy Writ describes as the life of the flesh, its place being taken by some more subtle essence, which will constitute the principle of immortality. Seeing that love of life is *the* greatest human instinct now with life trammeled with so many limitations, what a glorious hope is this—life in harmony with the will of God, and therefore untrammeled, perfect, immortal.

(*To be continued.*)

TOBACCO: ITS EFFECTS.

According to some authorities, tobacco was used by the Chinese long before the discovery of America by the civilized nations of Europe; but the use of tobacco was confined to the savage tribes until a very recent period. At the discovery of America, it was found to be used very extensively among the Indian tribes in performing a religious rite, and it was supposed to cure a great variety of diseases.

This practice was introduced in great Britain by Sir Walter Raleigh. Sir Francis Drake is also credited with being one of the first to introduce it in England. At first it met with very strong opposition in high places, both in Britain and other cultured nations. Its principal opponents were physicians and clergymen who immediately recognized the evil effects of the weed upon the human system. About the year 1600 A.D., national, as well as religious, laws were enacted against it, and the penalties were very severe to the offenders. King James I. of England did not think it beneath his royal dignity to take up his pen upon the subject, and in 1603 published his famous counterblast to the evil tendencies of tobacco (condensed from *The New Popular Encyclopedia* on Tobacco). But notwithstanding these rigid actions taken against the use of tobacco, it has, like all other evil habits, spread

very rapidly among civilized people as well as the heathen nations. With few exceptions it is in league with the more deadly habit of taking alcoholic beverages, and an exception of the case is very rare. Almost always a user of tobacco is addicted to the use of alcoholic drinks. Physicians of modern times are even more severe in their condemnation of the use of tobacco than those in the early existence of the habit. It is now classed with alcohol, opium, cocaine, etc., which are used for sensuous gratifications. Tobacco is poisonous, and is offensive to a pure taste, especially when taken into the mouth for the first time, but after a while it creates a craving for larger and more frequent indulgences.

Tobacco owes its principal attraction to the presence of an alkaloid named nicotine, which is a most energetic poison; subordinate only to strychnine. Nicotine is a colorless, transparent oil. By proper treatment, two pounds of tobacco will yield fifty or sixty grains of this deadly poison. It has a very irritating vapor, and an intensely burning taste which is very injurious to the delicate membranes of the mouth and throat. Five milligrams of nicotine is sufficient to kill a middle-sized dog in three minutes; a very small quantity dropped into the eye of a cat causes contraction of the pupil. (Condensed from *The New Popular Encyclopedia* on "Tobacco and Nicotine.") Thus we see the deadly effects of this rank poison on the animal creation.

Like alcohol, its contact with the organs of taste produces irritation, and possible injury by stopping the flow of saliva secretions which keep the mouth and throat moistened and aid in digestion. "A person not accustomed to the use of tobacco soon becomes giddy, sick and faint," when it is first taken into the system—showing that it is offensive to the organs of the body, "and an extra quantity will make even one accustomed to tobacco suffer in the same way." "Tobacco smoke alone quickly destroys insects, dogs and birds. If a dog or cat be placed in a chamber containing 3,000 cubic inches of air and the smoke from a quarter of an ounce of tobacco be passed into the chamber, death will take place in about thirty minutes." (Quotations marked in this paragraph taken from *The Temperance Catechism of the Four Fold Pledge.*)

"Tobacco acts upon the blood most injuriously, making boys who use it thin and pale. It often causes palpitation of the heart, and an overdose would cause death by stopping the heart's action altogether." It invariably "affects the nervous system in general, after causing trembling, involuntary movements, epilepsy, paralysis and apoplexy." (*The Temperance Catechism.*)

Tobacco is very injurious to the lungs, as the "lungs contain millions of minute air-cells. With every breath, air is drawn down through the back of the mouth into the throat, and it takes a little of the tobacco smoke along with it, which irritates the sensitive and delicate air chambers and passages of the lungs and bronchial tubes, as is shown by coughing," commonly known as

the cigarette cough, and in "soreness of the throat and chest of those who breathe in the smoke." "Smoking makes the heart beat more rapidly than usual, but afterwards the heart beats more slowly." Thus the supply of blood to the brain is disturbed, and what it does receive is contaminated with poison. The eminent physician, Dr. Solly, says that smoking is a most hurtful habit, and he knew of nothing else that caused so much disease of the brain as the excessive use of tobacco.

"Tobacco affects the nerves by which the life and motion of the muscular system are kept up and controlled and lessens their power and control." "The effect of tobacco on the motor nerves is seen in the general feeling of laziness and disinclination to work, which steals over the smoker. Its further effect is seen by the trembling of the limbs, and in partial and sometimes entire paralysis."

Thus the evil effects of tobacco on the human frame are: "On the blood, making it thin and poor; on the stomach, weakening the power of digestion, causing loss of appetite, and giving rise to sickness; on the heart, causing weakness and irregular action; on the organs of sense; on the eye, by causing confusion and even loss of sight; on the ear, by causing ringing and roaring sounds, making people unable to hear distinctly; on the brain, by first stimulating and then depressing its action; on the nerves, by lessening their power and sensitiveness; on the inside of the mouth, by causing enlargement of the tonsils, smoker's sore-throat, redness, dryness, and sometimes peeling, with unnatural firmness, shrinking or sponginess of the gums, and worst of all, cancer of the lips, tongue, etc.: on the lungs, when they are in an irritable state by keeping up the irritation and increasing the cough." (*Temperance Catechism of the Four Fold Pledge*, Art. "Tobacco," Sec. III.)

"Some smokers are apparently uninjured because the constitution of man varies. A strong, easy-going man will be able to smoke for sometime before evil effects will show themselves, whereas a person of delicate and nervous temperament would realize the evil effects very soon."

Tobacco is especially injurious to growing boys. A paper published by a tobacco manufacturer says that "Few things could be more pernicious to boys, growing youths and persons of unformed constitutions than the use of tobacco in any of its forms."

Another injurious feature in the consumption of tobacco is the expense. The money that could be used in acquiring the necessary comforts of life, or used in charitable institutions, where the wants of the needy would be provided for, or used in advancing educational facilities, is continually going "up in smoke," and beyond reasonable dispute the user is impairing his health, both physically and mentally. The amount that has been spent by this nation is estimated at £30,000,000. "In the year 1904 in Great

Britain and Ireland each user of tobacco wasted forty-six shillings" on this sensuous gratification.

Another evil influence of tobacco is upon the character. The *Lancet* (Medical journal) says: "The intemperate smoker is the intemperate indulger, as a general rule in all that partakes of the sensual gratifications." "The use of tobacco often makes the users very selfish, so that they do not regard the rights and comforts of others. They compel people to whom tobacco is disagreeable and injurious, to breathe the air they pollute by smoking. The laws of common politeness and the rules of public companies are alike broken." Smokers sometimes endanger their own lives as well as others by breaking the laws which forbid the use of tobacco in mines and other dangerous places. "Smoking also encourages idleness, as it is an excuse for doing nothing."

There is no possible good to be had from the use of tobacco. It is unnatural, unnecessary and injurious. It causes waste of time and money, and often leads to vicious habits and companionships. It is therefore best to abstain from it in all its forms. No real good can come from it, and those who never begin to use it, never want it.

In conclusion, I quote from the revelations on the subject given in our day through the Prophet Joseph Smith, as follows: "Tobacco is not for the body, neither for the belly, and is not good for man, but it is an herb for bruises and all sick cattle, and should be used with judgment and skill." "Tobacco is a nauseous, stinking, abominable thing, and I am surprised that any human being should think of using it." (Sermon of Hyrum Smith, see *Improvement Era*, Vol. IV., p. 943.)

Scripture warnings are also very plain as to shunning anything evil or that defiles the body. Apostle Paul says: "It is good neither to eat flesh nor to drink wine, *nor any other thing*, whereby thy brother stumbleth, or is offended, or *is made weak*." (Rom. 14:21.) For "A little leaven leaveneth the whole lump * * * This I say, then, walk ye in the Spirit, and ye shall not fulfil the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh. * * * Now the works of the flesh are manifest and are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." (Gal. 5: 9-21.) "Know ye not that ye are the temples of God, and that the Spirit of God dwelleth in you? If any man defileth the temple of God, him shall God destroy; for the temple of God is holy which temple ye are." (I. Cor. 3:16, 17.)

Thus the warnings from God are that the body should be kept pure and holy; a fit abode for the Spirit of God, and all that have hope in Christ are promised that they shall become like Him and purified as He is pure, both body and spirit.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 19, 1911.

TRUTH IS MIGHTY AND WILL PREVAIL.

Our friends, "the enemy," have been very busy recently assisting us to get before the British public. They are using the same weapons as their kind have always used, namely, abuse and misrepresentation. They desire no information, and will positively refuse to have any. A clergyman who has gone on record in a Liverpool paper, was telling one of his women parishioners some phantastic tales concerning the "Mormons," and accidentally happened onto a subject about which the woman was conversant. She kindly corrected him in his error, saying, "I'll get you some of the literature dealing with that question." But did he want it? Not he. He said, "It's no use, I refuse to read anything about it or see anything of it." What's the use of wasting time arguing with or listening to such blockheads? None at all. They are of a piece with their prototypes in olden days, who would not be convinced even when they saw the Son of God perform miracles before their very eyes. The Savior saw their condition and illustrated it by the following example: "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried out and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also

come into this place of torment. Abraham saith unto him, They have Moses and the prophets, let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16: 19-31.)

They would not listen to the truth even from one risen from the dead. Christ understood the value of testimony and knew that the best evidence in the world below, or in heaven above, would not convince them. "They had ears to hear, but heard not; and eyes to see, and saw not." So it is with the modern scribes and Pharisees, and elders of the people—the hireling clergy. The place of all who engage in this unholy persecution of the saints will assuredly be with those who "make and love a lie."

All these old methods are well known to the saints and many of our friends, but in the present campaign a new element has been injected, in the person of Hans Peter Freece, whose early home was in Utah, and who, on the strength of that fact, represents himself to be an expert on the "Mormon" question. As an introduction to him, so that the saints may be prepared to answer questions of inquiring friends and neighbors, we append hereto an extract from Mr. Freece's home paper, published June 4th, 1908:

"Monday's *Tribune* has a copy of an article from the *New York Herald* of May 17th, which is of more than passing interest to the people of this county as it relates to people and things which many are familiar with. It appears from the article that one Hans Peter Freece is given to lying mendaciously about his friends and neighbors in Sevier county. Of course no one who knows Hans Peter would pay the slightest attention to him, but he is working the gullible public in the Empire state with his tales of the horrors of Mormonism and incidentally getting the shekels to pay his tuition in a law school which he is attending, and he intends to come back to Utah and reform conditions here, with his knowledge of the law and the prophets.

"Hans Peter is a 'lulu,' when it come to lying about his friends. It is a credit to the Mormon Church that such a humbug is not of them. He says:

"'They, the missionaries, send to Utah reports of my labors, with the result that my father, my sister and my brothers, who still live there, are made to feel their displeasure. They have threatened me with all kinds of personal violence should I dare return to Utah, and one of my brothers has been assaulted frequently; my other brother was forced to leave the high school, the Mormon authorities telling him he could not teach there while I was opposing them. At first my father feared it would be dangerous for me to continue, but he has now become reconciled.'

"To those on the inside of Hans Peter's family relationship that

solicitude for his father is most touching. Some there be who aver that not always does the elder Freece get consolation, help or even decent treatment from this most illustrious scion of the house of Freece. The people of the town of Salina never heard of the brother being assaulted. Presumably the brother referred to is Dan Freece. True, he did have a scrap with a Mormon in that town a few years back and there are things that could be said of Dan that would not sound well in the ears of the people of New York, things, too, that would not reflect any great amount of credit on Hans Peter. For further particulars as to Dan, the school where Hans Peter received his education could very well be referred to.

"Hans Peter has a sister who is a practising physician in Salina. It is safe to say that more than half of her patients are Mormons. This does not look like persecution, as there are many capable physicians in this county to whom the Mormons could give their support and even in Salina there is an excellent physician who has been a warm friend of the Mormon people, although he is not a member of any church. If Hans Peter is telling the truth, Dr. West should be receiving much of the patronage the sister of this defamer is getting.

"The brother who is referred to as having been ordered from the High school is undoubtedly Iler Freece who is at present principal of the Salina School. Iler was given that position when C. A. Mattson, a Mormon bishop, gave up the position, and it is understood that part of his duty as principal is to assist in the high school work. He has been engaged as principal for next year again and he is said to be well liked in Salina. This does not look like he was forced to leave by the Mormon authorities. Hans Peter is a mendacious liar. He says he has been threatened with all kinds of personal violence when he returns to Utah. That is another lie, although if ever a man deserved personal violence for traducing a community that man is Hans Peter. Here is another of his wilful falsehoods:

"'Mr. Freece's father was Peter Freece, who went to Utah in the early fifties, walking all the way from Iowa, pushing before him a handcart in which were all his earthly possessions. Becoming friendly with Brigham Young, he became a Mormon, and rose high in the church. When Brigham Young had a "revelation" that all the property of the Mormons should be placed under a community of interest, Mr. Freece was named to have charge of the storehouse. But when Brigham had another "revelation," which caused all this property to be passed into his possessions as a personal asset, Mr. Freece began to entertain some doubts about Mormonism.

"'He had two wives, the second a young woman who had been induced by a Mormon elder to leave her home in Denmark, and who was asked to wed Mr. Freece by his first wife. The second,

was the mother of Hans Peter Freece. A few years after the boy's birth his father's doubts as to Mormonism had become certainties, and, quarreling with Young and his allies, he was dragged out of the Tabernacle and rolled in the mud. Then he divorced Mormonism and polygamy and chose his second wife as his only legal mate.'

"In an interview with the first wife of Peter Freece, whose home is here in Richfield, the *Reaper* is able to give some of the facts connected with the excommunication of Mr. Freece.

"He joined the Mormon church in Denmark and immigrated to Utah, 1859. When on his way to Utah he was married to Ann Margaret Jensen on board the good ship *Tepscot* on April 17th, 1859. Together the young couple in company with Mrs. Freece's parents made the journey across the plains in one of the hand-cart companies. Mr. Freece was stricken with fever and had to be nursed the most of the way. Arriving in Salt Lake City, he stopped there several weeks while his young wife recovered from an attack of the fever. Together they moved to Ephraim, where they had friends. They lived there two years and over, then moved to Gunnison, where they remained six years. To Scipio they moved from Gunnison.

"While here the second wife was taken, not by her being given to Mr. Freece by the first wife, but because they wanted each other. Here the community interest, or as it is known in Utah, the 'united order,' was established. Mr. Freece was a long way from taking charge of the storehouse, although he was like many others in the little town of Scipio, deeply interested in the 'united order,' and had his particular portion of the work to attend to. This lasted some time and then orders were brought from headquarters that the 'united order' was to be discontinued, as it called for a state of perfection among the people much in advance of their condition. Brigham Young was seldom if ever in Scipio and Peter Freece knew him just as all the lay members of the church knew him. He was not high in the church and was not at any time closely associated with Brigham Young.

"When the order for the discontinuance of the 'united order' was received, Peter Freece refused to obey the order as he believed that the 'united order' was the ideal state of perfection. He insisted that he was right and he and a few others started a sect of their own in Scipio. He claimed to have visions and revelations. For this he was disfellowshiped. He was not dragged from the tabernacle nor any other place, and it was simply a matter of removing a dead limb from the tree of the Mormon faith. Mr. Freece renounced Mormonism and there was no alternative but to take official action in removing him from the church. There was no abuse and he continued to reside in Scipio until his removal to Salina. When he decided to cast off his relations with his wives he did not take to the support and comfort of his first wife who

had borne the burden of their early married life, and this should be remembered by the people to whom Hans Peter makes his appeals for help.

"By all means Hans Peter should come back to Utah and establish himself when he has made sufficient out of his lies about the people of his own state to let him complete his much needed legal lore. He has a half-brother, a son of the first wife of his father, who is a lawyer and who is now established in Washington. He also went east and graduated from the law school at Ann Arbor. He did not get the means to pursue his legal course through the disreputable methods of Hans Peter. He was honest and stood up for Utah whenever the opportunity offered. Hans Peter should take a tip from him.

"Letter from Dr. Margaret A. Freece, sister of H. Peter, practicing physician in Salina Utah, published in *Reaper*, June 4, 1908.

"'Salina, Utah, May 25th, 1908.

"An article published in one of the State papers which is a synopsis of a lecture given in New York by H. P. Freece came to my notice, and I want to say to the community that I do not approve of the article. I want to say that in no community could the people have been more considerate. I have been given a square deal by the people, as a whole, since the day I landed in Salina. I can also speak for my brothers and father and they feel that they owe an apology to the people for the article that appeared in the paper, which was uttered without our knowledge or sanction, and that we are none of us responsible for anything that comes from that quarter.

"'Yours truly,

"'MARGARET A. FREECE.'"

An honest man living in the midst of the people of God, has an excellent opportunity to know whereof he speaks, but a dishonest man only develops the more his faculty of misrepresentation. To illustrate: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Now, those who have not lived among the saints are, in a measure, without light, and their offense is less grievous; but into the world of him who lives in the midst of the saints, light has come, and when he prevaricates and misrepresents, great will be his condemnation. He sins against light.

Of those who malign the saints whilst partaking of their hospitality, or for any reason engage in warfare against them, we have pleasure in reproducing the following from Mr. Phil Robinson, a London journalist and author:

"It is a fact, and cannot be challenged, that the only people in all Utah who libel the Mormons are either those who are ignorant of them, those who have apostatized (frequently under compulsion) from the Church, or those, the official clique and their syco-

phants, who have been charged with looking forward to a share of the plunder of the Territorial treasury." This was in Territorial days, around which the very worst stories were written about "Mormonism," and the situation is the same at the present day. Speaking further of this matter, Mr. Robinson says: "Whence have the public derived their opinions about Mormonism? *From anti-Mormons only.*" So it is now; the situation has not changed in that respect, and all those engaged in trying to tear down a successful organization are utterly unreliable. If they *were* reliable they would have no need of exhibiting such mendacity as they invariably do. And traitors to a cause are the most unreliable of all.

Whoever heard of anti-"Mormon" propaganda disassociated with venomous abuse? If there were any *real* evil to reform, and *real* reformers were engaged in the work of reformation, it would not be done to a flourish of trumpets. Such things are but the concomitants of insincere agitation.

A journalist said to us in this city last week: "Do you know, I think these fellows who are brewing this trouble are only sorry that you discontinued plural marriages. If you had not, they might seem justified in saying that you were no better than they. As it is, you shame them by your proper conduct, and irritate them by leaving nothing tangible for them to attack." That is good logic. The principle is amply illustrated in the history of Christ and His ancient disciples. The order in those days was, the more immaculate, the greater the fault. Christ, the most immaculate, met death first; afterwards His apostles who had risen above many sins and abuses of their time. These, the Lord and His apostles, were the special objects of abuse because they exhibited the most striking contrast to their abusers. The principle holds good. The people of God, the saints of latter-days, are a striking contrast to the religious bodies of the world to-day, and the Church itself reflects upon the infirm and insecure structures about us called Christendom.

Supported by these incontrovertible evidences, the "Mormons" need not worry about what their persecutors are attempting to do. As Elbert Hubbard writes: "The Mormons need not reply to the precious prevaricators—leave 'em alone—the prevaricators will be feeling for each others' jugulars to-morrow." Then he goes on to say: "What's the matter with the Mormons? I'll tell you—they are too successful. They have simply gone ahead, done their work, and by their lives disproved some of our finest theories. We hate them. We hate them first and then we skirmish for reasons for hating them afterward. And when you begin to hate a man, reasons are plentiful as blackberries. We can always find excuse for hating a person that we wish to hate."

How true! And when we begin to nourish hate, how it grows and blackens! There is a moving power in hate, as there is in love,

but its effect is the antithesis of love—the effect upon the harborers of the disease.

"Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5: 10-12.)

S. N. L.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home January 12th, 1911, per s.s. *Dominion*: From Great Britain—Delsel G. Selman, John M. McMurdie, Charles E. Lofthouse, Charles D. Spence. From Switzerland and Germany—M. R. Mitchell. From Sweden—Martin S. Christensen, Nephler Swenson, James Jensen, Carl Christensen. With the company were fourteen emigrants, in charge of Elders Charles E. Lofthouse, Charles D. Spence, and John M. McMurdie. The following named missionaries have been honorably released and sailed for home January 14th, 1911, per s.s. *Laurentic*: From Great Britain—Walter S. Beatie. From the Netherlands—Joseph H. Gwilliams, George W. Keddington. From Switzerland and Germany—Verne L. Arnold, Leo M. Squires. From Scandinavia—Niels J. Larsen, Albert A. Smith, James Olsen, Lorenzo Petersen. With the company were four emigrants, in charge of Elder Niels J. Larsen.

Successful Socials.—A very successful tea and concert was held at 70 Argyle Street, Birkenhead (Liverpool conference), Monday, January 2nd, 1911. Many elders, saints and friends were present, and a very enjoyable time was had by all. A few shillings were realized, which will be used for the purchase of more hymn books.

A social was held in the Neville Street Church, Oldham (Manchester conference), on Saturday, January 14th, 1911, when the children had a free tea, and the evening was spent in the rendering of songs, recitations, etc. Light refreshments were given later, and a great number of the children received presents for their regular attendance at our Sunday School. A charge was made to adults who attended, and the proceeds therefrom went to the Sunday School. A good number came out in the evening.

Branch Conference.—Two well attended branch conference meetings were held in the new meeting room in Unity Buildings, Smyth Street, Wakefield branch (Leeds conference), on Sunday, January

15th, 1911, at 2:30 and 6:30 p.m. There were in attendance, President Ernest S. Horsley, Elders Alexander Anderson, president of the Bradford branch, and Daniel Cook, president of the Wakefield branch, and nearly all the saints and some strangers. President Horsley gave some timely advice and instructions as to how the Sunday Schools and meetings should be conducted, and how the Latter-day Saints should conduct themselves in their everyday life, gave some statistics in relation to the branch and presented the names of the general, mission, conference and branch authorities, and all were unanimously sustained. Elder Anderson gave a splendid talk upon how the gospel had been taught in the different dispensations of the world, and of its restoration in this dispensation through the Prophet Joseph Smith, with the command that it should be preached in all the world, that the honest in heart might be gathered out. Also making some explanations on the parables of our Savior as recorded in the thirteenth chapter of St. Matthew. All present enjoyed the meetings very much.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON IX.—BAPTISM (Continued.)

Text: We believe that the first principles and ordinances of the Gospel are: (1) Faith in the Lord Jesus Christ; (2) Repentance; (3) Baptism by immersion for the remission of sins; * * * *Articles of Faith, 4.*

I. MODE OF BAPTISM.

1. Significance of the word "baptize." (a) Its derivation. (b) Its primary meaning. (See "The Articles of Faith," pp. 139, 140.)

2. Symbolism of the baptismal rite. (a) Apt comparison to a birth—implying as to the individual a rejuvenation or re-birth, whereby he becomes a son of God. (John 3: 1-5.) (b) Apt comparison to a burial followed by resurrection or emergence. (Romans 6: 3-5; Colossians 2: 12.) (c) Scriptural authority warrants immersion only. Christ Himself was baptised by immersion. We read that after His baptism He "went up straightway out of the water." (Matt. 3: 16, 17; Mark 1: 10, 11.) Note that this baptism of Jesus was acceptable to the Father, as shown by the foretold sign of the descent of the Holy Ghost, and by the Father's declaration, "This is My beloved Son, in whom I am well pleased." John, surnamed the Baptist, baptised *in the River Jordan* (Mark 1: 4, 5) and afterward in Ænon "because there was much water there" (John 3: 23). Note also the baptism of the Ethiopian eunuch by Philip—"they both went down into

the water, both Philip and the eunuch, and he [Philip] baptised him [the Ethiopian] and when they *were come up out of the water*, the Spirit of the Lord caught away Philip," etc. (Acts 8: 26-39). (d) History other than scriptural shows baptism by immersion to have been the primitive and authorized mode. (See "The Articles of Faith," pp. 142, 143). (e) Baptism among the Nephites was by immersion (B. of M., III. Nephi 11: 23-27). (f) Modern revelation prescribes the same mode of baptism. (Doc. and Cov. 20 : 72-74).

II. Baptism and "Re-Baptism."

1. "Re-baptism" is a repetition of the original ordinance.
2. Such repetition of the baptismal ordinance to be administered in exceptional cases only.

General reference: The "Articles of Faith," Lecture VII., pp, 139-148.

JUDGE THE TREE BY ITS FRUIT.

'Tis not the wide phylactery,
For stubborn fasts, nor stated prayers,
That makes us saints; we judge the tree
By what it bears.

And when a man can live apart
From works on theologic trust,
I know the blood about his heart
Is dry as dust.

Alice Cary.

DIED.

McKay.—At Aberdeen, Scotland, January 4th, 1911, Marjorie Laing McKay, born November 22nd, 1832, Crail, Fifeshire. She was baptised in July, 1887, by Elder McFadin.

Hill.—At Ashford, Kent, January 3rd, 1911, Brother Hill, aged 67 years. Deceased was a faithful Latter-day Saint.

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